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TERMS.

ENGLAND.

MEETING AT LONDON.

MR. THOMPSON was about to rise,—when

and benevolent societies had held their anniversary meetings, 15,000 dollars were collected; an immense number of ministers and lay people had joined the Society, and the students of many colleges he had visited received him with the utmost cordiality. His accounts were heard with frequent expressions of applause. He would now come to the vexed question; the agitation of the affecting question, and to the book which he held in his hand, "The Baptists in America." You are glad that he had taken this far; for he had talked away every lingering feeling of a personal nature which he might have had when he entered that place. He would give a plain and faithful statement of the steps which led to his conduct on his part, which had been particularly unadvertised upon by certain individuals in the country. He knew the position in which the Baptists stood in this country before he went on, and what they had done in the last great struggle for the emancipation of the slaves in the British colonies. It had been his pleasure to introduce Mr. Knibb to more than one auditory where he had himself been lecturing. He loved and honored the Baptists, he carried with him a good report of them to America, and sincerely rejoiced when they had appointed two delegates to visit that country. He would, in the first place, explain the reason why Dr. Hoby was not invited to attend the Anti-Slavery meeting in New York. The meeting must understand, as a preliminary observation, that the Colonizationists and the Abolitionists of America were at antipodes. The former rested upon expediency, the latter upon the uncompromising principles of justice and religion. Any man who had the least feeling for the Colonizationists, would not be received with confidence by the black population, who considered every man as practically their enemy who advocated colonization. He was aware, from interviews which he had had with Dr. Hoby, that gentleman was friendly to the plan of compensation and colonization. Wherever he came in America he was questioned respecting the Colonists' delegates, and he stated what were Dr. Hoby's sentiments. With regard to Dr. Cox, he stated, that gentleman was a member of the British and Foreign Anti-Slavery Society, and pledged to the question, and he believed that the delegates arrived in America. The Rev. Mr. Choules was passing through Boston, and said that he would, if possible, see Drs. Cox and Hoby at New York, before they went to Richmond; for if they fell into the hands of the colonizationists and slave-owners in Virginia, the abolitionists would lose them; Mr. Choules missed them, they were gone in the steam-boat to Richmond. Mr. Lewis Tappan, and other members of the American Anti-Slavery Society, asked him (Mr. T.) whether they should invite both Drs. Cox and Hoby to their meeting, but he told them that they could not invite the latter for the reasons he had already stated, but that they might and ought to invite the former. They sent an invitation addressed to him at Richmond, but three weeks elapsed without any answer being received. He heard that Dr. Cox was to preach at Philadelphia on the Sunday, and arrive at New York on the Monday preceding the day of holding the meeting. A deputation was appointed to see the doctor, he (Mr. T.) being one of the number. John Rankin, Esq., commenced the conversation by asking Dr. Cox whether he had received the letter. He stated he had; but they did not press for the reason why he had not answered it. They told him that it would be a full meeting, and that they expected he would be present. Dr. Cox replied that it was a delicate question (laughter) and that he had been told, within half an hour, that if he went to the meeting it would be at the risk of his life. (Laughter.) He (Mr. T.) remarked, that he had been in America nine months, that wherever he went he had been pursued by calumny and persecution, but he was alive, cheerful, courageous, hopeful, and that he (Dr. Cox) might do his duty and be safe. (Hear, hear.) Well, said Mr. Cox, but I have been told that if I go, the meeting shall get a jacket of tar and feathers. (Loud laughter.) He (Mr. T.) told Dr. Cox, that he would go and share the tar and feathers. (Laughter and cheering.) The conversation was then carried on principally by John Rankin, Esq., and the Rev. Mr. Winslow, a Baptist minister, and Dr. Cox's replies were to the effect, "You know there is a political bearing to the question." With that they assured him he had nothing to do, they stood upon the high ground of humanity and religion; they did not wish him to appear as a Baptist delegate, but come as a man and a Christian. (Cheers.) When those gentlemen had finished their conversation with Dr. Cox, he (Mr. T.) said to him, "Dr. Cox, you know what are the expectations of our common country (hear, hear)—you know what your denomination has done in England for this cause, and I beseech you come for the sake of humanity for the sake of our country, for the sake of the religion whose minister you are." The doctor replied, "I cannot give an answer now (laughter and hisses); send at half past nine in the morning and I will give an answer." He again assured the doctor that they would have a splendid meeting and said, "You will have the life of all parties to pray deliver your soul, and bear a fearless testimony for God against the iniquity of the land." That was the language he had held to Dr. Rankin some months before, but without effect;—but that more hereafter. It was with a sorrowful, almost broken heart, he (Mr. T.) left. He could truly say before his Maker, it was the severest infliction, the most keen and cutting event that had occurred to him since his landing in the United States. On quitting the house, John Rankin, Esq., observed, "If these be the men you sent from England, we shall pray God that no more may ever cross the Atlantic." (Immense cheering.) The same afternoon it was proposed, in the meeting of delegates, that another deputation should wait upon Dr. Cox; but one of the gentlemen present said, "No! if Dr. Cox does not deem it his duty to go, how can I say so deputation to him?" He (Mr. T.) however, urged the need of another deputation, for he believed the doctor to have been worked upon, and that he was the dupe of colonizationists and slaveholders.

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BOSTON

SATURDAY, AUGUST 20, 1836.

FOURTH OF JULY.

Among the withering and well merited taunts which are borne to us from Europe by every breeze of the Atlantic, for our unparalleled cruelty and oppression, none is more applicable than that of the *'Birmingham Reformer,'* which brands us as 'a nation of slave-drivers, masquerading it with the cap of liberty—a Christian people, excelling all the heathen tribes of the world in systematic wickedness.' It is not an uncommon occurrence to see both individuals and nations assuming the garb of hypocrisy, and wearing it with such consummate art as to deceive almost the very elect. Their wickedness is latent; their evil deeds are wrought in darkness; and they dread exposure to the world as the most terrible of all punishments. Again, it is not rare to find both individuals and nations making no pretensions to virtue, justice, or righteousness, but glorying in their shame, defying the public sentiment of the world, stealing and oppressing with bold effrontery, and professing neither to fear God, nor regard man. But to see a nation boasting of its deliverance from a foreign yoke—proclaiming, as a self-evident truth, that all men are born free and equal, and possess an inalienable right to liberty, and solemnly invoking the Almighty to bear witness to the sincerity with which they make that declaration—aspiring to be the refuge of the oppressed of every clime—claiming the first rank in civilization, and on the score of freedom, republicanism and christianity—denouncing all other governments as inimical to the rights of man, and in some instances, aided by physical force in their utter overthrow—at the same time literally making merchandise of a large portion of its guiltless inhabitants, loading them with chains, depriving them of all means of social, intellectual, and moral improvement, outlawing all who plead in their behalf; maintaining that the Almighty has authorized it to transform into beasts and articles of traffic, by a divine sanction, millions of those for whom Christ was crucified; increasing the number of its victims both by theft and propagation, and extending the boundaries of its bloody tyranny, with the activity of lust and the rage of avarice; endeavoring, moreover, to exterminate the last feeble remnant of a once mighty people, for the sake of obtaining their lands on which to open a new market for human flesh;—to witness such a nation to be behold a prodigy of impiety, a monster of cruelty, such as the earth has produced but in a single instance since it was created, and such a time shall never again record on the page of its existence. That nation is the republic of North America—our own country. 'It is in vain,' says a voice on the other side of the Atlantic, which its thundering surges are not able to drown—'it is in vain to seek for words to express all we feel in view of these things—it must be the subject of mute astonishment and speechless horror. The Almighty does not supply man with language to denounce such damning inconsistencies and cold-blooded atrocities: they excite ideas of abhorrence beyond our capacity of expression. These are infinite crimes, to be judged, condemned and punished by an infinite Being.'

The acme of American hardness is attained on the recurrence of the *fourth of July*—styled 'the birthday of American Independence.' The frightful spectacle is then presented of a vast slaveholding and slave-trading people spontaneously assembling together, (chiefly too in houses dedicated to divine worship,) to sing anew the songs of liberty, to perjure themselves afresh by calling God to witness that they abhor all manner of oppression, to challenge the admiration and applause of a gazing world for their republican equality, to rend the canopy of heaven with their acclamations, to pledge themselves anew to the work of universal emancipation,—with their hands and garments all stained with human blood, with the soil gory beneath their feet, with manacled and lacerated vassals in their rear, with human flesh-mongers swarming in their capitol, with the necks of prostrate millions beneath their feet! 'O! their offence is rank—it smells to heaven.' Such a day, for the sixtieth time, has recently been celebrated in this manner. The events of the past and present year, however, have served to make its commemoration doubly revolting and condemnatory. Of these, we shall specify only the justification of the slave system as a divine institution—the addition of eighty thousand new victims as the permanent annual increase of the slave population—the admission of a new slaveholding State into the Union, with a Constitution making slavery perpetual—the determination of Congress hereafter to deny the right of petition to the people—the prevalence and supremacy of lynch law, and the consequent prostration of the civil power—the perfidious invasion of Texas, for the purpose of extending the empire of slavery—and the horrible treatment of the Indian tribes, in robbing them of their lands and children, reducing them to starvation, goading them to desperation by deeds of more than savage cruelty, and now resorting to butchery for their complete extermination! Yet, notwithstanding these terrible occurrences, and as if this nation were in all things immaculate, men calling themselves patriots and christians, but steeped to the lips in the guilt of oppression and violence, assembled as usual in all parts of the land on the 4th of July, to unfurl the standard of liberty, to swear eternal hatred to tyranny, and to drink success to the oppressed of all nations (but their own) in their attempts to be free and independent! It is true, that that memorable day has, to some extent, been rescued from a mockery so impious, and a desecration so vile; yet the people, as a body, are not ashamed to signalize it by pompous observances. Base hypocrisies!—(and yet their villany is too glaring for hypocrisy)—can neither the bitter taunts of the world, nor the impending judgments of God, awe them into decency of behavior, if not self-respect? Surely, the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn.' Hear this word, ye king of Bashan, which oppress the poor, which crush the needy, which say to their masters, Bring, and let us drink. The Lord God hath sworn by his holiness, that lo, the days shall come upon you, that he will take you away with hooks, and your posterity with fish-hooks.' Forasmuch, therefore, as your treachery is upon the poor, and ye take from him burdens of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted vineyards, but ye shall not drink wine of them. Ye to the bloody city! It is all full of lies and robbery; the prey departeth not: the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping char-

• Washington—Richmond—Charleston—New Orleans, &c.

iois. Behold, I am against thee, saith the Lord of hosts; for upon whom hath not thy wickedness passed continually? And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock. Art thou better than populous No, that was situated among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her helpers, and it was infinite; Put and Lubim were her helpers. Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets; and they cast lots for her honorable men, and all her great men were bound in chains.'

More fully to illustrate the impudence and folly which characterize every patriotic celebration of the Fourth of July, we give below sundry toasts and sentiments, which we have culled from a heap prepared on that day. The following approximate to a profane use and application of the Scriptures:

At Scituate:
By Hon. Samuel A. Turner. The Democratic party in old Massachusetts for ten years past—The rains descended, the winds blew, and the floods came and beat upon that house, but it fell not, having been founded upon a Rock.

By Lemuel Jacobs, Jr. The Orator of the Day—His name, to the modern Whigs, 'is all but a host,' and his political declamations, 'as terrible as an army with banners.'

Washington, Jefferson and Jackson—Three great political lights, to enlighten the darkness of modern whigism. 'The light shines on the darkness, but the darkness comprehendeth it not.'

Why should not the Antislavery support Everett for Governor? Ans. Because he, like Ephraim of old, has returned to his idols, and the Lord saith, let him alone.

At Columbus:
General Jackson's promised reform in the Government—Then goeth he, and taketh to himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of the man is worse than the first.

At Bangor:
The Officers of the Third Division, who now honor us with their presence—Fearless champions of the citizen soldiery, unawed by the sneers of the wealthy or the taunts of the rabble—Verily I say unto you, they shall have their reward.

(The reward is thus designated by Jesus Christ—'All they that take the sword shall perish with the sword.')

At Shirley:
The Day. As the hart panteth after the water brook, so panteth the hearts of the oppressed of all lands for the blessings of such an Anniversary.

Our Republic. It is in the political world, like the advent of the Messiah in the moral world, 'as the shadow of a great rock in a weary land.'

Whig Candidates for the Presidency. Many are called—none will be chosen.

Andrew Jackson and Martin Van Buren—When the righteous bear rule, the people rejoice.

At Philadelphia:
Nicholas Biddle, Esq.—With such a financier for Secretary of the Treasury, the public monies would be secure: where moth and rust cannot corrupt, nor thieves break through and steal.

The foregoing toasts, drank with 'baccchanalian shouts, are specimens of that political irreverence for holy writ, which is usually manifested on all such convivial occasions.

We now give a variety of other 'sentiments,' the ebullitions of genuine 'patriotism' and 'republicanism':

At Philadelphia:
The Army and Navy—The prowess of each a model for the other—The prowess of both a model for the world.

Just as consistent with the gospel of Christ, and as good sense, as to say that pandemonium is a model for heaven.

Martin Van Buren—Disguised as a democrat, but the wisdom of the people has discovered the cheat, and through mercy will allow him to retire to the deserts of Arabia to repent of his sins and prepare himself for another world.

Very merciful and pious!
Martin Van Buren—The servile imitator of England's Aristocracy; too proud to be drove by a black, but must be waited on by white men—shame on such American Statesmen.

Martin Van Buren—An aristocrat in heart—his haughty disposition can brook no servants unless white—his coach and four with white drivers and waiters, explains the skin deep character of his democracy.

It seems, by the foregoing, that Mr. Van Buren is attended by white servants—and that is his crime. If he were surrounded by black slaves, we presume he would not be reproached for his 'aristocratic heart.' A nice republican distinction, truly!

At Scituate:
The distinguished Statesman, Martin Van Buren—May he be elevated to the high office to which he aspires, actuated by the same patriotism which has characterized him both in public and private.

At Palmer:
Martin Van Buren—The people's friend, who always devoted his service and talents to the good of his country. Let our Presidential election be conducted by the pure spirit of Democracy, and he has his reward.

Martin Van Buren, Vice President of the United States—A man without guile, an officer without fault, rejected by an American Senate—triumphantly sustained by the People.

At Shirley:
The Vice President of the United States—His steadfast Republicanism, his private virtues, and his public services, have secured him the *second*, and marked him for the *first* honors in the Nation's gift.

Martin Van Buren—Although assailed by enemies within and without, may he on the 4th of March, 1837, be elevated to the Presidency over a free and independent people.

At Medina:
The President of the United States—We recognize in him the defender of the principles of '76.

At Bangor:
The President of the United States—He is worthy of his country and his country of him.

At Scituate:
Andrew Jackson—The champion of Freedom, the early and able defender of the Constitution and the people's rights.

Andrew Jackson—The Hero and the Man—the advocate of American Freedom and Equality, whose name deserves to be written in letters of gold on the monument of everlasting Fame.

At Palmer:
Richard M. Johnson—In his heart is enfolded the genuine principles of Democracy, and correct views of equal, just and liberal rights.

Col. R. M. Johnson—The brave defender of our country, and the fearless champion of the People's rights.

At Medina:
Col. R. M. Johnson, the hero, patriot, statesman, and pride of his countrymen—may he next become at least second in command.

The foregoing toasts, in praise of Martin Van Buren, Andrew Jackson, and Richard M. Johnson, are flagrant libels upon truth, liberty and republicanism.

What! Van Buren a man without guile, a steadfast republican, the people's friend—and yet going all lengths in support of southern slavery! voting in

favor of a bill to destroy the liberty of the press, and authorizing every southern postmaster to rifle the public mail, *ad libitum!* officially and peremptorily declaring, that if he be elected President, he will resist every effort of Congress and the people, to abolish slavery in the District of Columbia!

What! Andrew Jackson the defender of the principles of '76, (to wit, 'all men are created equal, and possess an inalienable right to liberty,') the advocate of American freedom and equality—and yet signaling from early youth for his profanity, his contempt of all law, whether human or divine, his fierce and bloody conduct, his vindictive and turbulent spirit! an old slave-trader! an extensive slaveholder, plundering a multitude of human beings daily and hourly of all that they possess, and all they can earn, and ranking them among his horned cattle! the advocate, in his message, of a law by Congress to give the free-men and christians at the North, in order to perpetuate the thralldom of millions of his sable countrymen! the great conspirator against the rights and liberties of the Indian tribes! the unprincipled violator of our solemn national treaties, now treacherously conspiring at the invasion of the Mexican empire by American troops, and allowing his official organ (the Washington Globe) to proclaim, that he thinks the captured President of Mexico (Santa Anna) ought to be put to death!

What! Richard M. Johnson 'the hero, patriot, statesman, and pride of his country,' cherishing in his heart 'the genuine principles of Democracy, and correct views of equal, just and liberal rights'—and yet robbing and oppressing a portion of his fellow beings on account of their complexion, withholding the hire of the laborers who reap down his fields, shrouding their intellects in thick darkness, and dragging their souls down to remediless ruin, and estimating them as goods and chattels! like Jackson, a blood-stained warrior, the enemy of his species in war, and therefore the enemy of Jesus Christ! a lewd and filthy amalgamator with his negro women, without shame on account of his profligacy! and the impudent pretender to virtue, honesty, republicanism!

Such hideous inconsistencies may well subject us to the jeers of foreign despots, and the execration of the true friends of liberty throughout the world.

Oh freedom! freedom! how I hate thy cant! Not eastern bombast, nor the savage rant Of purpled malice, were they numbered all, From Roman Nero down to Russian Paul, Could grate upon my ear, so much, so base, As th' rank jargon of that factious race, Who pant for license while they spurn control, And shout for rights with rapine in their soul. Who can with patience for a moment see The needy mass of pride and misery, Of whips and chains, manacles and rights, Of slavish blacks and democratic whites?

As for these political celebrations, they are not only a burlesque upon republicanism, but in their spirit, design and accompaniments, essentially anti-christian. Their orations are fulsome declamation—their toasts, the conceptions of heated baccchanianism, or profound ignorance, or party falsehood, or bold impiety—their military shows, the contrivances of Satanic wickedness. Must not God abhor them? Must not Jesus Christ, the Prince of Peace, disown all such attempts to glorify a bloody revolution, and to rank among the best of mankind the men, who, contrary to his precepts and example, rushed to the battle-field, to destroy their enemies, and by wading through a sea of blood to redress their petty grievances?

As a specimen of the intelligence and virtue of our modern politicians, we offer the following anecdote. A few weeks since, as our readers are aware, we made a visit to Newport, R. I. in reference to Mr. B. Hazard's contemplated Gag Law. At the boarding-house where we were accommodated, we found several members of the Legislature, the very elite of democracy, boastful of their patriotism, and as ignorant of the meaning of that term, and of the first principles of liberty, and of the nature and inviolability of human rights, as any four-legged animals to be found in the high-ways or by-ways of that old slave-trading town. Of course, such prime democrats could not tolerate such aristocratical and hard-hearted men as the abolitionists, but sympathized deeply with the disinterested and humane slave-drivers at the South, and maintained that the 'niggers' ought to be kept in bondage, or, if emancipated, that they ought to be colonized in Africa. One of them, particularly, took special pains to publish about the surpassing quality of his republicanism: he was a real democrat, and went for republican principles, &c. &c.

'Will you be good enough,' said our friend Mr. C. C. Burleigh, addressing this vain and ignorant creature in the presence of a large company, 'to tell us, definitely, what are republican principles?'

'Republican principles!' said this paragon of democracy, blushing up to the tip of his ears, confounded at the interrogation, and as ignorant of what constituted a principle as an ass is of algebra—'republican principles! Why, every body knows what republican principles are.'

'That is no answer to my inquiry. Will you specify these republican principles?'

'Yes—I can—I can tell you what one of them is.'

'Well, give us, then, the first republican principle.'

'Why, it is this—that a nigger is not so good as a white man.'

'We'll not stop to make any comments now. Will you tell us what is the second republican principle?'

The loyal democrat was non-plussed. He could designate the first, but not the second republican principle! What must be the constituents of such a representative?

There was another flaming republican, who found it difficult to express, in terms sufficiently strong, his abhorrence of an amalgamation between our white and colored population—i. e. a virtuous, voluntary, sacred intermarriage—and he rejected that there were laws in New-England, forbidding a union between these two classes, under pains and penalties, and making every such contract null and void. He thought no white man ought to be tolerated in community, who should wish to wed a black woman.

'Sir,' we sternly said to him, 'you ought to have a face of bronze thus to insult decency and virtue by talking in this manner. You denounce a virtuous connection between persons of a white and colored complexion, according to the sanctity of the marriage institution, and hint that lynch law is not too bad for them,—and yet are supporting for the Vice President of the United States, RICHARD M. JOHNSON, a lascivious and filthy amalgamator, the violator of the virtue of his female slaves, the father of several illegitimate colored children! Shame!'

'O,' said this unblushing and consistent patriot, 'I support Col. Johnson for his republican principles!'

What patriotic discrimination! what virtuous sensibility!

We cannot conclude this article more impressively, than by copying the following lachrymal expostulation on the part of one of the patriotic admirers of the fourth of July:

[From the Ohio Free Press.]
Mr. Editor—I wish through the medium of your paper, to point out the errors, or those which a large majority think are errors, in the proceedings of the philanthropic of the latter day.

And firstly, I would candidly ask the friends of humanity, if it be politic to associate the charitable and philanthropic societies, with our national festival day? Is it for the benefit of the human family, to call meetings of that kind on the fourth of July—is it consistent, and does it accord with the feelings of the American people as republicans, to have our national day degraded and polluted with such party spirit and burning zeal? Will the American people permit the great day of rejoicing, to give way to Sabbath Schools, Temperance meetings, Bible Societies, Anti-Slavery, etc. etc.—(all good in their places, and for which Societies there are plenty of times, exclusive of the 4th of July.) As a friend to all the above named Societies, (!!) I ask the friends of the same, to take a lesson by the total defeat suffered by them in this county, on the last fourth, and learn to select other times, and not encroach upon our republican institutions, or endeavor to force people into submission at the expense of our republican consistency. (!!)

THE ACME OF PERSONAL DEFAMATION. The Vermont Chronicle charges us with waging 'a war against all our religious and civil institutions,' and of upbraiding 'agrarianism!'

It is not possible for human malignity, or the unenvied tongue of slander, to manufacture accusations more false and injurious. The extent of our heresy is, the heartfelt desire and earnest prayer, that the kingdom of God may come, and his will be done, on earth as it is done in heaven—that Christ may be the King, Priest, Lawgiver and Redeemer of every human being—that God may be adored supremely, and that every man may love his neighbor as himself. We would have the obedience, disinterestedness, compassion, purity, meekness, benevolence, long-suffering and devotion of Jesus prevalent in every breast, and throughout the world. Do the editors of the Chronicle delight in propagating calumnies, which hold us up as the enemies of God and man? Are they prepared to meet and sustain them at the tribunal of the Judge of all the earth? They may succeed in deceiving their readers, and in inflaming the minds of ignorant men against us; but their triumph must be ultimately full of misery to themselves. Most sincerely do we pity and forgive them. Their crime is as great as if they had accused us of being a blasphemer and a murderer.

Of course, we shall not attempt to vindicate ourselves from such monstrous representations; but, in order to show on what ground we are stigmatized as 'agrarians,' the 'head and front of our offending bath this extent—no more.'

In speaking of the cowardly treatment of Frances Wright by a mob in Philadelphia, we remarked, that 'the liberty of speech is a right entrusted to her by her Creator for the abuse of which she is accountable only to him who gave it.' This, forsooth, is 'agrarianism,' because we are opposed to gag laws and penal enactments, to punish what may be deemed false or heretical. 'It is a denial,' says the Chronicle 'of the right of society to protect itself by law against libellous, licentious and blasphemous publications.'

But, does a man's integrity need to be vindicated by a sheriff, a jailor, and a dungeon? Cannot purity guard successfully in an open field with licentiousness, without the aid of a constable? If men or women blaspheme, shall we not rather pray for them, than extort money from their pockets, or incarcerate their bodies? If we are unjustly vilified, shall we resort to the law of libel for redress, or forgive the reviler as we hope to be forgiven of God? How would Christ or John or Paul, have looked in a court room, employing a lawyer to obtain damages on the ground of defamation, or of assault and battery? The law of libel is a nose of wax, so far as justice is concerned, and a weapon of despotism to crush freedom of conscience and freedom of speech, as a thousand facts bear witness. Yet the Chronicle clings to it, as Shylock to his gold:

'I stand for justice; answer—shall I have it? If you deny me, I'll upon your law!'

We suppose it will be as useless to remind the Chronicle, as it was the Jew—

'Though justice be thy plea, consider this,—That, in the course of justice, none of us Should see salvation: we do pray for mercy; And that same prayer doth teach us all to render The deeds of mercy.'

The Chronicle has libelled us, again and again, most grossly; but, though we could recover ten thousand pounds by way of reparation, and even put down that press, by appealing to the law, we would not do it.

PAWTUCKET JUVENILE ANTI-SLAVERY SOCIETY.

While reading in brother Potter's last Record, the article concerning this little band of choice young spirits, we were almost constrained to exclaim in the language of the wise man, 'many daughters have done virtuously, but thou hast excelled them all.'

The Society is composed almost wholly of little girls, with only some half a dozen young ladies, ('PRACTICAL ABOLITIONISTS,' says brother Potter, and we can easily believe him!) to supervise and direct their labors. They have been accustomed to meet every Saturday afternoon, and occasionally an evening, to work in preparing various articles, by the sale of which they might raise money for the anti-slavery cause. Last winter they pledged \$50 to the R. I. Anti-Slavery Society, if we remember aright. On Wednesday the 3d inst., was held their annual fair, for the sale of the productions of their industry, taste and skill, and the sum of one hundred dollars and seventy-five cents was raised, which would probably have been considerably increased, had not the sale been abruptly terminated by an alarm of fire. Some of their best articles, to the value of thirty or forty dollars, remained unsold. Of course the pledge is redeemed, and the treasury still remains well filled.

'Let it be remembered too,' says the Record, 'that none who have been engaged in this work, are the children of opulent parents, but that persevering industry has worked this wonder.'

Verily! we little thought, when on the 4th of July it was our happiness to speak a few words to this little company, and we took occasion to talk to them about the possibility of children doing something to aid the good cause of abolition, that they had even then almost completed the preparations for giving with emphasis indeed, a lesson which should teach us in our turn, not merely that they can do something, but *what* and *how* much they can do. We must say, dear children, we see not how brothers Weld and Stanton can find it in their hearts to refuse compliance with your request that they would 'call at Pawtucket and give a lecture or two,' especially as the visit is asked for that you 'may have more abolitionists to join' you, and thus be able to make the coming year exceed the last. Go on! and the favor of Heaven go with you! and in future time, the blessing of them that were ready to perish shall come upon you.

The last Philanthropist contains an admirable letter—admirable both in style and spirit—from the Uxbridge Female Anti-Slavery Society, to the professing Christian women of Kentucky. We had intended to transfer it to our columns this week, but other interesting matter—in particular, Thompson's lecture—has crowded it out, and compelled us to defer it to our next number. It is a document which will not spoil by keeping.

SHERIFF SUMNER'S LETTER.

Sheriff Sumner has done himself honor, by the manly and independent tone, and the straight-forward, common sense reasoning of the following letter. It is worthy of a minister of justice who more justly regards the dignity, and more accurately understands the duties of his office than to pervert the forms of law and abuse the authority of his place, to aid the kidnapper in securing his human prey. It sounds like the language of a man who has a soul and is not afraid to say his soul is his own.

To the Editors of the Centinel and Gazette:
Sirs:—In your paper of August 5, speaking of me you say as follows: 'His belief as to the discharge under this writ' does not alter the case in the least; he had no right to anticipate the decision of the court; he could not be certain what the result would be. But whatever might be the issue of this writ, both he and Mr. Sewall had reason to believe that another process would immediately ensue on the decision of the Habeas Corpus writ. It was from this after clap that the danger was to be apprehended.

Sirs, I had no knowledge or belief that another process was in existence. I believed that those colored women, if discharged, would be entitled to be safely conducted out of court; and not liable to any new arrest within its walls. It was the office of a writ of habeas corpus to deliver a human being from unjust detention, and not after he is discharged from one detention to thrust him instantly into another. It is a gratuitous assumption to call those women slaves. No officer of Massachusetts has a right to consider them as slaves, until by some competent tribunal, acting under the authority of the United States, they shall be proved and adjudged to be such. I believe great reproach would have rested upon me, where, if these women had been seized in court, in order that they might be detained until they could be proved to be slaves.

The Sheriff is not bound to furnish aid to any man's uncommunicated intention; even though it be a good one, much less if it be an illegal one.

During the few minutes I was in the Court Room on Monday morning, before the Chief Justice entered, the large assembly of colored persons were silent and orderly. I believed they were come to be the quiet spectators of the administration of justice. If any resue had been intended by them, why was it not attempted on Sunday? or on Monday morning before the entrance of the Chief Justice? After the Chief Justice entered the court room, was there any thing said by him, that could lead to a connection? Did not the commotion more naturally arise from the language, look and manner of the claimant; and from the fear that might be felt by some of the friends of the women, that when discharged they would not be fairly and safely conducted out of court?

This writ of habeas corpus was procured and served exclusively for the benefit of two colored women. It was procured and served at their expense, and can any one wish that they should be brought into court at their own expense, for the benefit of the claimant?

On Saturday evening and on Sunday I was accessible to Mr. Huggelford. I would freely have given him my advice if he had asked it. But he was educated as a lawyer, in the office of the Chief Justice; and had for several years been well acquainted with the sheriff's duty. He is not a man on whom I would obtrude advice.

I know of nothing in this case, that justice or humanity required of me, that I have omitted.

If a faithful report had been printed of the words of the Chief Justice, I believe that no censor would have been cast upon me, and the remarks in the Centinel and Gazette of 5th August might have been spared.

Aug. 13, 1836. C. P. SUMNER.

NEW AND OLD PURITANS.

We perceive that the N. H. Observer copies the communication which appeared in the Liberator, under this head, a short time since, thereby taking occasion to denounce us afresh. In justice to ourselves, and to the course we mean to pursue, it is meet that we should state—and also the duty of the Observer to lay this statement before its readers,—that that communication was published without our knowledge or approbation—that we did not see it till it appeared in print—that we regretted its publication, and (as we do not at present reside in Boston) immediately wrote to our publisher not to insert any thing further on the subject, at least on that side of the question—not because, as the author of that communication knows, we are opposed to a full and free discussion of every subject, but because the style of his article was calculated rather to irritate than convince, (though in this particular we could not be responsible, but the writer) and particularly because the article itself was well adapted to plunge us into a controversy for which we have no room, and which is foreign to 'the main object' of the Liberator.

ANTI-SLAVERY ALMANAC.

The publishers of this interesting annual, have, in our opinion, fully redeemed their promise, that the present 'will be superior to the first number in the character of the matter it contains, and fully equal to it in mechanical execution.' This, to the readers of the former number, will be recommendation sufficient. Our anti-slavery friends in different parts of the country, ought to see to it immediately, that their respective neighborhoods are well supplied. In no other form, are we aware that so great an amount of matter can be purchased for the same price, and no equal amount of matter will be found more useful, or serviceable to our cause. Measures are in operation, we are told, to supply every family in the Union with a copy of the *Temperance Almanac*, for which object 2,000,000 copies will be required—and shall not a work which pleads not only a kindred cause, but one that virtually embraces the objects of almost all the benevolent enterprises of the day, obtain a circulation at least one-tenth part as extensive? We hope our friends will show by the alacrity with which they send in their orders, that they estimate brother Sumner's services at their true value—i. e. a high value.

It will be perceived by Mr. Forbes' notice, in another part of the paper, that the exhibition of the colored grammar school is to be next Tuesday morning. We hope the parents of the pupils, and the friends of the colored people, will as generally as may be, comply with the invitation to be present. Attendance at the exhibition will serve to cheer and animate both pupils and teacher, by showing that some interest is felt in the school—some concern about the question whether the teacher faithfully discharges his duty, and the children duly appreciate and improve the advantages they enjoy. It will be useful also to those who attend, by enabling them to learn the progress which has been made in the acquisition of useful knowledge, and to estimate in some degree, the capacity of the children for mental cultivation and improvement, and thus to labor more intelligently and of course more effectively, in doing them good.

COMMUNICATIONS.

INTERESTING LETTER.

The following letter from one of the Secretaries of the Glasgow Emancipation Society, written the morning after the first evening's debate between Thompson and Breckenridge, was received too late for insertion in our last No., but as our readers will naturally be curious to know what is thought of the discussion by those who are favored with the privilege of hearing it, we copy it in this, though it may seem somewhat behind the time.

GLASGOW, 14th June, 1836.

MY DEAR FRIEND:—I have much and often regretted, that when you were at the south—not the slavery end—of this Island, you did not allow us, and myself among the rest of the anti-slavery men of the north, to embrace you as a friend of the cause in which we are mutually engaged—the cause of humanity and of God. But, although I had not that pleasure, you have not thereby deprived me of the privilege of reckoning you among my friends. And if correspondence may draw us closer, I am charged by our mutual friend GEORGE THOMPSON, to relieve him somewhat from what, on less busy occasions, would be to him a delightful task, by informing you that he is at present here on a discussion on American Slavery, with the Rev. R. J. Breckenridge of Baltimore, who accepted a challenge thrown out by Geo. Thompson in the London Patriot, to any gentleman, English or American, to discuss the subject with him any where in this kingdom. Mr. Breckenridge accepted, and fixed on this city, where they first met publicly last night in the Rev. Dr. Wardlaw's Chapel, before 1200 persons, the number limited by request of Mr. B., and under the following regulations, previously agreed on by the gentlemen, viz:—

1. To commence last night at half-past 6 o'clock, and be resumed every evening till finished, at the same hour.

2. Each speaker to occupy half an hour, alternately, for 3 hours each evening.

3. Admission by ticket, at 6d each evening, limited to 1200 persons.

4. The Discussion being to elicit facts, no question to be proposed for decision, nor vote to be taken. Ladies admitted—no children under 12, unless with parents or guardians.

The Committee of the Glasgow Emancipation Society were entrusted with the charge of these arrangements—and last night the first meeting was, as I do not ever succeeding one will be, very orderly—the Rev. Dr. Wardlaw in the Chair.

We listened to some strange doctrines by your countryman—for instance, that Slavery in America, is not American Slavery!! Sa, blush no more for your country, my dear friend; she has nothing *nationally* to do with the accursed thing. It is only a *very small* portion of the foolish people of the South, that have continued to fasten this stigma upon her; and those who see the matter with Mr. B.'s eyes, will blame them, not the nation. But, I suspect his new spectacles will not be adopted by the clear-sighted people of Scotland—and Glasgow. I was somewhat prepared to expect something of this sort, as I saw in a late London Patriot that he termed it *African Slavery*. This is quite the Colonization dialect—your black and colored American people are *Africans*. En passant what has become of my old friend Cresson? I think he will remember me.

But I must come to the principle object in my writing you by our friend's desire, which is to inform you, that when charging home upon the detestable, 'odious' Abolitionists of America, all, or almost all the mobs of America, and the greatly retarding the progress of the abolition of Slavery by their folly, imprudence and fury, Mr. B. charged you—you, WILLIAM LLOYD GARRISON, with printing and publishing in Boston, a placard, calling upon the mob to mob him, Mr. R. J. Breckenridge, and his brother, for their conduct in regard to their Colonization movements—that placard was printed the size of the Liberator, and of similar type—(excellent proof.) And now, what do you say? Do you plead guilty, or not guilty? For, if these are not the very words, the above is the substance of the charge—and you will be expected to defend yourself! I knew that you Abolitionists were charged generally, and by unprincipled persons, with mob-raising; but I did not think you were so deeply implicated—that any respectable gentleman would impute such a thing to you. I fear our friend Mr. B. has been dealing in visions.

A similar charge was made by him against our respected friend ELIZABETH WRIGHT, of which I apprise him by this same conveyance. And now I have little time to add more than that this discussion is viewed with intense interest by the anti-slavery people here, and we may expect some strange work, if the remainder is as the beginning has been.

I am, with the highest respect and esteem,

Your friend and admirer,

JOHN MURRAY,

One of the Secretaries of the Glasgow Eman. Society.

A LETTER

To the Rev. Dr. J. Bulles, Cor. Sec. of the Baptist Board of Foreign Missions.

HONORED SIR—It is more than a year since I read with grief and perfect astonishment, your letter in answer to the one from the Board of Baptist Ministers in and near London, on the subject of Negro Slavery.

I then felt, and continue to feel, that I can no more contribute my mite in aid of Foreign Missions, to be expended by your Board, till the principles and philosophical reasonings of that letter are removed, or acknowledged to be erroneous.

I have often thought of addressing you in my own name, by private letters; but as I presume that thousands of your brethren, who would never think of mentioning it to you, are of the same mind with myself, I take this method of addressing you, that you may receive it as coming not merely from one individual, but from all who view the subject as I do. It was very gratifying to me, that many of those, to whom the letter from our English brethren was addressed, disapproved of the course you took, and have done what they could to remedy its evil tendency.

You may ask, why bring up this subject now, when it was long since agitated by much able pens than mine? I answer, because very important considerations are connected with this subject. Many who feel interested in the cause of Foreign Missions, cannot feel that full confidence in the Board, which is

calculated to ensure their co-operation in its measures, so long as they know it apologizes for, and even justifies, a system of Slavery in our own land, which keeps two millions of our own countrymen in a state of degraded ignorance; and designedly destitute of the word of God. The most of Northern Christians, I presume, till of late, were ignorant of the fact, that American Slavery was tolerated and upheld by the Christian church, or that those high in office in our Missionary and other Societies, would justify its continuance. We knew it existed, but supposed God's dear people at the South, as well as at the North, were in principle opposed to it, and that in practice they labored more or less to do it away. But when we find that the Church upholds and practices a system of iniquity, which holds men here in a state but little, if any, preferable to that of the heathen in other lands, and that those who take the lead and management of her benevolent endeavors, to spread the gospel among the heathen abroad, are also ready to excuse this sin, and go into a political argument to justify it, we have many fears that God will frown upon our inconsistent philanthropy; and when called upon to give our money, it appears to us that to give it, would be putting it into a bag with holes.

With the preamble and resolves of the Committee of the Board, I have no fault to find. But it seems very strange to your humble servant, that the Board who say, in their resolves, that 'they cannot, as a Board, interfere with a subject that is not among the objects for which the Convention and the Board were formed,' should in the letter accompanying these resolves, so far interfere with the subject of slavery, which was the very subject then in view, as to go into a labored argument to justify its continuance. Is it any less an interference to labor to justify the system, than it would be to labor to condemn it? Or is it more safe in erasing, to err in favor of our southern brethren than in?

If the editor should think this proper for a place in the Liberator, I may hereafter take some notice of the arguments in the letter referred to.

Your friend, A BAPTIST.

PRODUCE OF SLAVE LABOR.

To the Editor of the Liberator:

A few weeks since, a communication appeared in the Liberator, headed 'The Sugar Question,' in which doubts were expressed of the propriety of refraining from the use of the products of slave labor; and in the last number, just received, the subject is resumed, and treated with ridicule. I should not consider these communications worth noticing, were it not that the same arguments here advanced, are also made use of very generally by those who plead in favor of the use of those productions. I hope the intimate connexion of the subject with the great cause of human freedom, will entitle it to a careful examination.

One of the principal arguments in favor of the use of those products, is derived from the language of the Apostle Paul, on the subject of meats offered to idols. But, unhappily for this argument, it is in no respect a parallel with the subject before us. The apostle maintained, that as 'an idol was nothing in the world,' the simple ceremony of offering meat to such an imaginary being, had in reality no effect upon the meat, and did not in the least alter the nature of it; consequently it was the same thing as before; and if it might be lawfully eaten before the ceremony, then it might be afterwards. But as every one had not this knowledge respecting idols, Christians were exhorted to take heed, that by eating meat thus offered, they did not convey a false impression to those who were ignorant, and thus become a stumbling block to them. I cannot see what connexion this has with the use of slave labor productions. I cannot see, that because we are told, that an empty ceremony does not affect the lawfulness of the use of a thing, that we are therefore justified in purchasing a man that which he has obtained by robbing others.

I do not wish to dwell on the expediency of refraining from these productions; but I ask, what right have we to make use of them? Has the master a right to the unrequited labor of the slave? No. Has he then a right to the articles which are produced by this unrequited labor? No. Can he convey to others a right which he does not himself possess? No. Can he convey to us a right to those productions?—No. We can, therefore, have no right to them.

We deplore the condition of two millions of human beings, held as property in the hands of others, laboring incessantly under the fear of the lash, with no hope to lighten their toil, their spirit struck down, and with scarcely a knowledge of their immortal destiny. And what has induced their masters to reduce them to this dreadful state? Go to the overseer, and ask him, why he compels to the extent of human endurance, the toil of the slave? He points to the master, and says, 'I am hired to do it.' Go to the master, and ask him why he exercises such cruel authority? He points to the merchant of the North, and says, 'I am hired to do it.' Go to the merchant, and ask him why he thus lures oppression? He points to his customers, and says, 'I am but their agent.' Are we then guiltless? Do we not participate in the crime? Does the oppressor stand in a more guilty position in relation to us, than the thief to the receiver of stolen goods, or the robber to the receiver of plundered property? What is the stimulant which prompts the slaveholder to compel these toil-worn, defenceless, speechless sufferers, trembling under the dread lash, to labor without wages to the utmost of their strength? It is the knowledge of the fact, that WE will pay him for all this severity and injustice, by purchasing the productions. It is the hope of gain, that is the sole and only cause of this enormous wrong. It is the hope of the compensation which we help to make them, that causes them to rivet upon the slave the chains of his servitude, and grind him down in debasing ignorance, uncheered by the glad tidings of salvation, unmitigated by the hope of the world to come.

We are told of the difficulty of avoiding the use of these productions, because they are so intimately mixed with whatever we use. No impossibilities are required of us. The difficulty and inconvenience of doing right, does not authorize us to do wrong. And if, on some occasions, through ignorance or absolute necessity, we have partaken of these products, it does not justify us in voluntarily, for our more convenience, multiplying the wrong ten-fold, when we know we are doing so. Because we may have partaken innocently of stolen property, it does not justify us openly to hire a band of robbers to plunder our neighbors, in order that we may partake of the goods.

We are told that we cannot effect the market to any considerable degree, on account of the fewness of our numbers. I shall not attempt to show that if none of the people of the free States purchased slave produce, that the masters would immediately find it necessary to employ their slaves as free laborers. Effect on the market is only a secondary object. Our main aim is to convince our fellow citizens by argument and entreaty, addressed to their understandings and consciences. But we cannot do this effectually, if we lay our-

selves open to the charge of insincerity or of inconsistency. If there should be a band of thieves or robbers, who should form a system of plundering their neighbors, and we should form a society to suppress it by preaching the truth; what hope could we have of operating on their consciences, should we say to them in one moment, 'cease to rob your innocent neighbors;' and in the next, 'what shall we pay you for your plunder?' It will be of little avail for us to express our abhorrence of slavery in one way, while we openly encourage it in another. It is for this reason that I consider this subject worthy of the careful examination of all members of the American Anti-Slavery Society.

J. J. THOMAS.

Ledyard, Cayuga Co., N. Y. 7th mo. 23, 1836.

BUCKS COUNTY A. S. SOCIETY.

BUCKINGHAM, Bucks Co., Pa. 7th mo. 27th, 1836.

Esteemed Friend, Wm. Lloyd Garrison:

Presuming that thou art willing to recognize thy fellow-laborers in the cause of humanity, however feeble may be their efforts, or distant their sphere of action—I take the liberty of stating that there has, very lately, been an Anti-Slavery Society established in Bucks County, Pennsylvania. The number of members, I believe, is about 25; and from the evidently increasing interest in the subject of 'immediate emancipation,' we feel confident that our number will ere long be considerably enlarged. We have subscribed for several valuable anti-slavery publications, which we intend circulating through this section of country.

The following is a list of the officers of the Society:

President—Richard Janey.

Vice President—Mallon B. Linton.

Recording Secretary—Joseph Yardley.

Corresponding Secretary—Wm. H. Johnson.

Treasurer—Wm. Bean.

Executive Committee—Thomas Janey, John Buckman, Joseph Longshore, M. O. Joseph Janey, Abraham Brown.

The Society have hitherto met in the vicinity of Newtown—but they propose in future to hold their meetings in various parts of the County.

Thy assured friend,

WM. H. JOHNSON.

P. S. There is every probability that a State Anti-Slavery Society will be established during the ensuing fall. The 'Young Men's Anti-Slavery Society of Philadelphia,' have issued a Circular suggesting the call of a Convention, in some central part of the State, the object of which will be to consider the propriety of establishing, without delay, a State Society. The overbearing and insolent demands of our State authorities, by those of some of the Southern States, have opened the eyes of many of our legislators, to the degradation to which they have been called to submit. And if the insolence has not yet converted many to absolute abolitionism, it has nevertheless taught them to value the right of free discussion.

W. H. J.

RIOTERS PUNISHED.

MESSES. EDITORS:

A year or two since, a few gentlemen in Bridgton became convinced that slavery was at variance, alike with the precepts of the Gospel, and the principles of our republican institutions; that it unhallowed breath was sweeping over our land like a whirlwind, crushing every principle of virtue, patriotism and sympathy for suffering innocence, which would not bow before it. They were aware it was a 'delicate subject,' but they knew they were implicated in the guilt of its continuance, if they did not strive with all their energies to rid posterity of its curse. They followed the dictates of their consciences; they consulted the constitution of our country; they took counsel of the unerring word of God; and in obedience to the teachings of all these, they formed an Anti-Slavery Society. But, alas! in their zeal to rend the veil that shuts out the Lamp of Life from two millions of our countrymen, and darkens its rays for all the rest of them; in their anxiety to purge our land of its most deadly political and moral foe, there was one oracle they neglected to consult. Esq. Littlefield, the village lawyer, was a politician. He knew all about the 'compromise,' the 'national compact,' 'State rights,' the 'guarantee of slave property,' the 'rights of the masters,' and a thousand other things, to comprehend which, the optics of the commonality had never been anointed with political eye-salve. If they had consulted him, he could have told them at once, that they were fools, fanatics, and madmen, to agitate a question with which no one had anything to do, but our 'brethren of the South'; and that the friends of the Union and the supremacy of the laws were determined to stop the discussion of the subject of abolition, 'peaceably if they could, forcibly if they must.' And had they been teachable and obedient children, they would have learned their lesson at once; but they were headstrong and obstinate, and very ignorant withal, for a soul of them had ever studied Esq. L.'s commentaries on the rights and duties of citizenship; and in fine, the fates had decreed that Esq. L. should teach them the law on free discussion in a court of justice.

On the 31st ult., a meeting of the Society was held in the town-house. It had increased in numbers to 126 members, a majority of whom were legal voters, and was composed of some of the most enterprising of the yeomanry of Maine. The meeting had been opened with prayer by Rev. J. P. Fessenden, and a numerous and attentive audience were listening to his remarks, when a miserable and degraded mob rushed into the house, a portion of whom were too besotted to be able to stand, without a firmer support than their legs. They had twice before disturbed the meetings of Abolitionists, when they had only the word of Esq. Littlefield for their protection; but now he was their leader in person. He ordered the meeting to disperse. Their aged chairman mildly remonstrated, and was answered with shouts and yells, and told that 'the subject should not be discussed'—that 'this is the way they have served Abolitionists in Massachusetts, and this is the way they ought to be served.' Finding remonstrance in vain, the Society adjourned to another house, and proceeded with their services.

It was deemed partial and unjust to deprive Esq. L. of the full benefit which the weight of character of his associates could confer; accordingly, thirteen of the least degraded of the mob were selected with care for prosecution. Their names are, Nathaniel S. Littlefield, Richard Kimball, Archibald Thompson, John H. Burnham, Darius Long, Josiah C. Burnham, Lovell Fairbrother, Jonathan S. Burnham, Harmon Dennett, Thomas Hall, James B. Perkins, John Hazen, Benjamin Hevers, and Reuben Ball, a deputy Sheriff; all of whom were indicted by the Grand Jury as rioters. Before the day of trial, conscience smitten and ashamed, they evaded the full penalty of the law by pleading guilty, and throwing themselves upon the mercy of the Court.

In pronouncing their sentence, Judge Whitman made nearly these remarks:—'Brother Littlefield, I have hitherto thought well of you, and I am astonished to find you engaged in such a transaction as this; it cannot go unpunished.' A brother lawyer remarked, 'There was no violence used, your Honor.' 'True,' said Judge W. 'there was no violence used, but that I conceive

was entirely owing to the forbearance of the Abolitionists. If they had resisted, as they had an undoubted right to do, there would have been violence used, and perhaps blood shed. My sentence is, that you, Mr. Littlefield, pay a fine of \$25 and costs of Court, and each of your associates \$5 fine and costs; and that, I fear, is not half what justice requires.' G.

Portland, Me. July 26, 1836.

TEMPERANCE CONVENTION.

SARATOGA SPRINGS, Aug. 6, 1836.

Dear Sir—Many circumstances have conspired to render this place a scene of great interest for the past week. In addition to a great crowd of visitors of the usual character that congregate at the Springs at this season of the year, the Temperance Convention has called hither a large number of the choicest spirits of the land. The Convention contained some three or four hundred members. Chancellor Walworth was elected President. He is an able presiding officer, and an exceedingly amiable man. The proceedings of the occasion excited a great degree of interest, not only among the members, but also among the numerous and highly respectable auditors. The *Wine question* was the principal subject of debate. Upon this, as we anticipated, came the 'tag of war.' Bacchus mustered all his forces to prevent the 'ultraism' of declaring the use of all intoxicating liquors morally wrong. More than one rabid clergyman was found ready to plead loud and hard, against the terrible 'heresy' of denouncing wine, and to utter the most frightful predictions of 'reaction,' if the Convention should presume on this 'going too far'; but all would not do; the body as a whole, was sound to the core, and notwithstanding all the blustering and threatening and bravado of the wine-loving opposition, the resolution was carried by an overwhelming majority.

Doct. Reed, of New York city, had the honor of being the leader in the glorious defence of an occasional use of intoxicating drinks; but he had a plenty of conditors, from some of whom we should have expected better things. The cry of 'radicalism and ultraism,' evidently had more effect than any thing else; and some of the best men seemed absolutely frightened out of their senses, yet there was a redeeming spirit in our midst, and able advocates of *immediate and total* abstinence were not wanting. Among the latter, I would name the Rev. Dr. Beman of Troy, as the ablest and the best. His conduct in the Convention was beyond all praise. Firm, faithful, uncompromising and undaunted, he dared plainly and boldly to stand up for the truth. He was decidedly the most efficient and eloquent man in the assembly. Doct. Beman is not, I presume, appreciated in New-England generally; but mark my words; we have more to hope from that man, than from any other clergyman in the United States; for he is not only a truly great man, in intellect and moral power, but he is *honest*, straightforward, and inflexible in the path of duty. Well may the friends of Temperance, and the friends of the Slave, and the friends of Religion, look to Doct. Beman as one of their strongest and best advocates.

The Convention adjourned this day at noon. Its influence will be highly beneficial to the cause of temperance, and in all probability the advocates of Madeira and Champagne will never make another attempt to carry their point, unless they call a special Convention, a packed jury, for the purpose.

There are a great many strangers of distinction now at this place, but I have been more happy in meeting the sincere and active friends of mankind, the *moral elite* of the country, than all the titled dignitaries of civil life, with which the town is filled. Here I have met Theodore D. Weld, the devoted and eloquent apostle of negro emancipation; Mr. Leavitt, the editor of the N. Y. Evangelist, (which I am happy to learn has over 10,000 subscribers;) Rev. Jedediah Burchard, the Evangelist, whom the Vermont Chronicle, Boston Recorder, and all papers of the same genus, are attacking with so much violence; Professor Hirschbeck, the just pride of Amherst College, and a truly valuable and amiable man; Rev. H. C. Wright, now an agent of the American Peace Society; Sylvester Graham and Doct. Muzzy, the well known fellow-laborers in Physiological reform. With these gentlemen, and other kindred spirits from all parts of the Union, you may well suppose we have passed our time most pleasantly and usefully.

I had never enjoyed an opportunity of meeting brother Weld before, although I had long wished to do so. He is a truly fine man, and fully meets my high raised expectations. His mind is absorbed in the great work to which he has consecrated his life. He is emphatically a self-made man, possesses great activity, energy, and decision of character. His conversational powers are excellent, and those who have heard him as a public speaker, pronounce him one of the first orators in our country. I am happy to learn that he proposes visiting Boston before long. I am sure the friends of emancipation will be rejoiced to see him, and listen to his eloquence. God grant that his useful life and health may be prolonged, till the glorious contest in which he is engaged, has been consummated by victory.

The information that has been communicated to me since I left home, in regard to the anti-slavery cause, is in the highest degree encouraging. Our principles are spreading and taking deep root in all parts of the free States. The people are fast coming to the rescue. From the cities and large towns we have nothing to hope, and upon them we ought to spend but little of our labor; but in the country, among the *honest and independent* yeomanry we have every thing to expect. They will and do look at the subject as it is, without that spirit of calculating selfishness, and fawning obsequiousness which so generally prevails in our cities and larger towns.

The American Anti-Slavery Society are greatly in want of efficient Lecturers, and have immediate and pressing calls for near fifty.

Persons well qualified for such a work ought immediately to be reported to Mr. Weld, who has the general superintendence of engaging Agents and Lecturers. The harvest is great, the laborers few. Never was there so pressing a demand for all the moral and intellectual energies of the friends of humanity in every department of enterprise, as at this moment; and every person, is bound to do what he can to advance the great system of operations designed to emancipate, enlighten and bless mankind.

Yours truly,

A. W.

VERDICT AGAINST SLAVERY.

Extract of a letter from the late JOHN RANOLPH of Roanoke, published in the Southern Literary Messenger.

'Dissipation, as well as power or prosperity, hardens the heart, but avarice deadens it to every feeling but the thirst for riches. Avarice alone could have produced the slave trade. Avarice alone can drive, as it does drive, this infernal traffic, and the wretched victims of it, like so many post-horses whipped to death in a mail coach. Avarice has its cover-slets, in the pride, pomp, and circumstance of glorious war; but where are the trophies of avarice? The handcuff, the manacle, and the blood-stained cowhide! What man is worse received in society for being a hard master? Who denies the hand of a sister or daughter to such monsters?—nay, they have even appeared in 'the abused shape of the vilest of women.' I say nothing of India, or Amboyna—of Cortes, or Pizarro.'

SEARCHING HOUSES.

The outrages of slave-hunters at the North make me very angry whenever I think of them. Some of them have dared to violate the sanctity of private dwellings—houses, by illegal searches for slaves, whom they suspected to be concealed there. It is true, they seldom dare to treat with such indignity any but the poor and ignorant. But such conduct ought never to be submitted to.

'The law of England,' says Blackstone, (and it is also the law of the United States) 'has so particular and tender a regard to the immunity of a man's house, that it styles it his castle, and will never suffer it to be violated with impunity.'

But the rights of citizens to have their fire-sides free from the intrusion of ruffians, does not rest merely on the common law. The fourth amendment to the Constitution of the United States, declares 'the rights of the people to be secure in their persons, houses papers, and effects, against unreasonable searches and seizures, shall not be violated; and no warrants shall issue but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.'

By a statute of the United States, runaway slaves may be arrested, but no statute gives any authority to search houses for such slaves. The only power for seizing slaves in the Northern States, is derived from this statute; and as it does not authorize the magistrate to issue a warrant to such for runaways, no such power can exist. Officers usually understand this, and do not dare to break the outer doors of a house to make a search of this kind. Nor has an officer a right even to break an inner door of a house in making such a search. The law on this subject is too clear to admit of discussion.

I would advise all abolitionists, therefore, to lock their doors and refuse admittance to every officer who seeks for runaway slaves. If he get admittance either by force or fraud, lock the inner doors, and tell him, if he breaks them, he does it at his peril. Prosecute every officer who makes search of a house for runaway slaves, against the will of the owner.

Every abolitionist should be on his guard. Remember, that a warrant to seize a runaway slave, is *no authority to search a house for him*. No magistrate, it is believed, would give a warrant directing the search of a house in a case of this kind. Even if he should grant such a warrant, it would be illegal.

37

Splendid Triumph! Glorious Victory!!! The Fanatics Discomfited!!! The Union Preserved!!!! Public Opinion in a healthy state!!

The following article is from that well known champion of good morals, and public order, the Boston Commercial Gazette:

EXEMPLARY.—We learn that last Sunday week, at Needham, at the place of worship of the Rev. Mr. Ritchie's society, an abolitionist by the name of Southard proposed to deliver a lecture on slavery in the house in the evening, and requested the minister to give notice to that effect from the pulpit. The Reverend clergyman having the good sense to be opposed to such seditious lecturing, declined to give the notice until he had consulted the congregation, as to the expediency of having such a meeting held in the church. Whereupon it was put to vote, and rejected nearly unanimously—only two or three of the congregation being willing to tolerate such folly and sedition. We are gratified to find public opinion in such a healthy state.

Let southern task-masters obtain a new supply of whips; let the manufacturers of chains enlarge their business; let human flesh merchants erect new prisons; let error seat herself on her silken cushion, without fearing an attack from her antagonist truth; let shouts of joy rend the skies in Charleston and New Orleans. But lest the notes of triumph should swell too high, let it be remembered that the church here spoken of is a school-house, and that on the following Sabbath, the 'abolitionist by the name of Southard' lectured in the same town, at the meeting-house of the Rev. Mr. Sessions, an estimable man, who, unfortunately, did not happen to be 'opposed to such seditious lecturing'—and that there he spoke to a very attentive audience, twice as large as could have got into the school-house.

N. S.

MR. THOMPSON AND DR. COX.

We presume we could not have occupied our columns in a manner more acceptable to our readers, than we have done in filling our first, and half of our last page with the account of the meeting at Rev. Mr. Price's chapel in London, at which Mr. Thompson vindicated his course in this country, in regard to Dr. Cox. His account of the circumstances which preceded and occasioned his severe but righteous rebuke of the Rev. Dr., will be found very interesting. It discloses some facts, which we suppose have not been heretofore generally known.

B.

A long and the last article on the Sabbath question, in reply to the complaints and objections against the previous ones, has been received from the Editor, but came too late for insertion this week.

B.

EXHIBITION

OF THE SMITH SCHOOL.

The Exhibition of the Smith School, in Belknap-street, will take place on Tuesday next, the 23d inst. at 8 o'clock in the morning. The parents of the pupils, and all who feel an interest in the welfare and improvement of the colored race, are respectfully and earnestly invited to attend.

A. FORBES, Teacher.

TO THE PEOPLE OF COLOR THROUGHOUT NEW-ENGLAND.

FRIENDS:—The undersigned, a Committee of Delegates, assembled at Providence, appointed for the purpose, respectfully address to you the following brief view relative to the formation of a New-England Temperance Society of people of color. We have no doubt that you have seen, with heartfelt sorrow, the wretchedness and deep degradation under which very many of our colored brethren are now laboring, from their unhappy and ruinous love of intoxicating drinks. You, as well as we, would do your utmost to raise them from the mire of beastly indulgence. You will join with us in saying that a thorough reformation from their besetting vices must precede the success of any efforts to give a permanent elevation to their character. Every colored man laments the low and debased condition of his kind. Let us then rise in a body, and solemnly determine henceforth to put away the unclean thing from among us! We long to stand among the men of our country, as fellow-citizens, worthy of our country and the human race. Our first step is to put far away vice and every immorality. God will assist our endeavors, if made in the sincerity of true believers in his Gospel. We therefore cordially invite you to send delegates to a Convention proposed to be held at Boston, on the 26th day of October, 1836, for the purpose of taking into consideration the propriety of forming a New-England Temperance Society of People of Color.

Your friends and fellow-laborers in Christ.

JOHN W. LEWIS, Jr.,
WINDSOR GARDNER, } Providence.
JAMES W. JOHNSON,
CHARLES K. COOK, New-Bedford.

MISCELLANEOUS.

MEETING AT LONDON.
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